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Book Notices.

The Wider Hope.

The Wider Hope. Essays and Strictures on the Doctrine and Literature of Future Punishment. By numerous writers, lay and Clerical, including Archdeacon Farrar, Dean Plumptre, Prin. Tulloch, Rev. Wm. Arthur, etc. With a paper by De Quincy, etc. New York: E. P. Dutton and Co. Pp. XVI., 436.

When Archdeacon Farrar's book of sermons entitled "Eternal Hope" appeared some years ago, a series of articles in discussion of its teachings was published in the *Contemporary Review*. These articles written by distinguished men and considering so grave and vital a subject have been collected in this book for permanent use and wider circulation. An article written by Thomas De Quincy in 1853 precedes these contributions, advocating the now familiar view that *aionios* means "pertaining to the cycle of existence that belongs to any object not individually for itself, but universally in right of its genus," thus avoiding the idea of "everlasting" as the universal meaning of the term. It is a question whether the articles as a whole deserve reprinting. That by Dr. Salmon seems to be the most concise, weighty and judicious. Readers will find food for thought and opportunity for a review of thinking on this solemn and difficult theme in these pages. A fairly complete bibliography of the subject up to about 1889 closes the volume.

Some Books on Gospel Chronology.

New Light from Old Eclipses: or, Chronology Corrected and the Four Gospels Harmonized by the rectification of errors in the received astronomical tables. By William M. Page. St. Louis: C. R. Barns. Pp. XV., 590. Price \$2.50.

The Genesis and the Exodus of the Gospel; or the two Eminent Days of our Lord Jesus Christ. A Treatise. By Rev. W. P. Ten Broeck, La Crosse, Wis.: W. J. Boycott. Pp. 80.

Chronology of Christ's Life. By Rev. Andrew P. Stout, Indianapolis: The Author. Pp. 414. Price, \$2.00.

What is uncertain is an attractive if not a fruitful field for a certain class of minds. Each writer hopes or rather believes that his book has settled the vexed question but, somehow, it persistently reappears after each solution has had time to settle itself. Such a state of things would seem to teach its own lesson to successive investigators, but up to this time it has failed to do so. Mr. Page has proved that our Lord was born about the Passover season of B. C. 3 and died on Thursday March 17th A. D. 29. But by Mr. Ten Broeck's calculation it is infallibly shown that the former event occurred Dec. 25th, B. C. 8 and the latter on March 26, A. D. 28. Mr. Stout allows that the exact date of the birth is a matter of uncertainty, but inclines to Wieseler's date of 4 B. C. The student whose time is precious hesitates to embark on this sea of